Christ All in All.

Opened in a

SERMON

BY

Mr. STEPHEN CRISP,

Late of

Colchester in **Essex.**

Exactly taken in Short-hand, as it was delivered by him, in the Meeting-House of the People called Quakers, at *Devonshire-House*, without *Bishopsgate*, *London*. And now Faithfully Published, together with his Prayer after Sermon.

Note, This Sermon was mis-laid for a time, or had been Printed sooner.

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Mr. *Stephen* [illegible]

SERMON

AT

Devonshire - House,

June the 10th, 1688.

THE Lord Jesus Christ is the Light, Life and Vertue that can only satisfie. **Christ is All in All.**

There is nothing can satisfie the Souls of the Upright, unless they feel *Life* and *Vertue* to flow from Christ Jesus; and this, whether it flow Instrumentally or Immediately, always Comforteth; it

always Refreſheth the Upright in Heart.

Therefore all they that deſire Satisfaction to their Souls, that meet together upon that Account, they ought to have their Eyes turned to the Lord, that they may be capable to underſtand the Miniſtration of the Spirit, whether in themſelves, or through any other. For while they are Exerciſed outwardly, and the Dependance of their Souls is upon that which is outward, there remains a *Vail* upon the Mind, that they many times hear excellent things ſpoken of the Kingdom of God, but they underſtand them not, becauſe they are Alienated and Eſtranged in their Minds from *that* of *God* in themſelves, that ſhould give them an Underſtanding. We never pretended to give People an Underſtanding, we have always ſaid, That

That is the Work of God. We have ſpoken many things of the *Kingdom of God*, Excellent Things have been Revealed to us by his *Holy Spirit*; and the ſame Spirit hath given us Utterance, to ſpeak of the great things of the Law of God; yet many, that have been Conſtant Hearers of theſe things, remain Ignorant, and remain Inſenſible, becauſe they are not Exerciſed in their own Meaſure of the Grace and Light of the Lord Jeſus Chriſt, by which they ſhould receive and underſtand them.

This hath made me many a time to Lament the Caſe of many of the People of this City and Nation, who are Daily Hearers of the Word of God Preached, and retain it not in their Hearts: The Sowers are gone out to ſow, but many receive it in the *High-Way-Ground*; the Way that every thing can paſs in, there

there they receive the Word ſown, and the Devil catcheth it away; and though they have heard Excellent things, of the Strength, Ability and Power of God, that he miniſtreth to his People, they remain ſo weak and ſo feeble, that they are blown away with every Blaſt of the Adverſary, with every Temptation, and with every Snare and Gin that is laid for them, they are catched, and enſnared, and taken: And ſo theſe come to Meetings again and again, one Year after another; I might ſay unto you, Wherefore do you come? It may be you may ſay, We deſire to be ſatisfied; we deſire ſatisfaction for our Souls. Do you ſo? Then I tell you, You may come all the Days of your Life, and want it, and lay down your Heads in Sorrow at laſt for all that. For all the Words in the World will never communicate

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of that Heavenly Life and Vertue which brings true ſatisfaction to the Soul, unto any, except to thoſe that have an Exerciſe in their own Minds and Spirits, in that which they have of God; they muſt firſt be brought to know the Way they ſhould walk in, and to believe that is the Way: When People believe this is my Way, the Light within is my Way, the Grace of God is my Way; that which ſearcheth and tries my Heart, that is my Way I muſt Walk in, Speak in, and Think in, and do all that I have to do in; when I believe this is that Way, then this Belief obligeth Men to a conſtant taking heed to their Ways, to their Footſteps. And here they that are thus Exerciſed are in a tender care of every Step they take in their Way; and ſo perhaps, they may receive great Benefit by hearing the Reports

they do Daily make unto them that were in this Way before them, and have Travelled further in it, then they ever yet have done. The Experiences of the Servants of the Lord, are Daily helpful to them, and they are Daily Comforted, Strengthened, and Confirmed, to hear how they have ſped, that have Travell'd through thy Condition, and through thy preſent State; what Helps and Advantages they have met with, will do thee Good, and Comfort thee; But what is this to thoſe that are not in the Way? That have not Faith in the Way; or if they have an overly Belief of the Doctrine, and Way it ſelf, yet they are not exerciſing themſelves to walk therein; for they do but hear as the reſt of the World hear, ſaying, This Good Man, and the other Good Man, made a good Sermon. Why

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was it good? Not for any good they found by it, but becauſe he raiſed his Doctrine well, and proved it from Scripture, therefore we are obliged to believe it.

But now this good Doctrine, if it be never ſo good, and never ſo firmly proved, it brings forth no Fruit to the amendment of Life, ſaving in them that believe, ſaving in them where there is an Exerciſe in the Fear of God, where People are concerned for their Soul's ſatisfaction. For they that look for true ſatisfaction by this or that, or the other way of the World, they ſpend their Days without ſatisfaction, and ſo at laſt they Dye in Sorrow; and ſo it will be to the end of this, and all ſucceeding Generations.

And therefore my *Friends*, tho' I confeſs it is not a Grief to me, but a Joy to ſee People willing to

hear the Truth, and to come together in great Assemblies; tho' I say, this is not a Grief but a Joy, for I am not about to discourage them that so do: Yet I must be plain with you, I know what I say, and you will know it too one Day, that all this Meeting together, and gathering in great Assemblies, and hearing what is Preached to you, with never so great Delight to your Minds: It will do you no good, unless you believe in the Grace of God, that hath been Ministred to you through Jesus Christ.

And when People come to this Foundation, and Build on it, and grow every Day more and more diligently in the Exercise of their Minds towards God, and examine their Way, and examine their Footsteps, how they have walked yesterday, how they have walked this day, and

and how their Minds are Exerciſed at this preſent, whether they have anſwered the Grace of God; when they come to be thus Exerciſed, they will look upon themſelves as bound in Duty to give Account to God every Moment, for their Thoughts, Words, and Actions: When they are thus Exerciſed, then let them come to Meetings in the Name of God, and hear the Experiences of them that have gone before them, and Treaſured up Sayings in their Hearts for their Encouragement, and they will find this will be an help to them: But if People go and Build up a Religion upon the Sayings of this and that Man; Nay, were it upon the Sayings of Chriſt himſelf and his Apoſtles, if they were here to Preach to them, and Build up a Religion upon their Words, and Sayings, and Doctrines, without

out the Operation of the Spirit of God upon their Hearts, inclining them to Holineſs and Righteouſneſs, this Religion would do them no good: By this to make the beſt of it, they might make a ſhift to reach to a form of Godlineſs; People conforming themſelves outwardly, to the outward Precept or Command from without, it might amount to a form of Godlineſs; yet it might be ſuppoſed and granted that the Power of God, the Power of Divine Life and Vertue, where it comes it doth Sanctifie and Seaſon the Mind, and bring Men into an awful Reverence of the Living God their Maker, that they might ſtand in awe and not Sin againſt him; for here is the Life of Religion. And this hath a great difference from the manner of Building up Men in Religion, that many have been acquainted

ted withal. They tell us our Fathers before us, were Built up in these Forms, and Modes, and Methods of Religion, they received so many Doctrines, Ordinances, Sacraments and Articles; and when these are Received, Believed and Professed, there is a Saint for you, there is a Child of God, and a Member of the Church. How came he to be so? He was Instructed in all the Principles of the Christian Religion, and subject to all the Ordinances of the Church, saith one; and saith another, He could Speak Excellently concerning the Doctrine of our Religion; therefore he is certainly a Child of God, and a Member of Christ: But all this Acceptation of the Principles of Christian Religion, of Doctrines, and Ordinances, and Sacraments: All this will not amount to the Purifying of the Heart, and Cleansing

Cleanſing and Purging of the Conſcience; nay, it would not come to a far leſs matter, to the bridling of the Tongue; but they would be in a Paſſion upon the leaſt Provocation, and upon the leaſt Diſtaſte and Diſguſt given them, their Tongues would run over into Wrath, and into Wantonneſs, and Profanneſs; and upon any Occaſion or Provocation given, their corrupted Words would prevail, and lead them into Deceit and Covetous Practices; and though the Fruits and Works of the Old Man remain; yet they will follow the Principle of the Regenerate, as far as they conſiſt in Words.

If our Lord Jeſus Chriſt ſay, *Except a Man be born again, he cannot enter into the Kingdom of God*; Then this old Corrupt Birth it will Preach a Sermon upon this Text,

Text, and profeſs that, How ma- have taken upon them to Preach a Sermon, upon ſome excellent Sayings of Chriſt, that never knew what Regeneration was, nor what the *New Birth* was; for the *New Birth* always hath a *New Life*; but they have lived the Life of Carnal Corrupt Fallen Man, and yet Preach a Sermon upon Regeneration: Thus the Miniſter hath done, and the People have believed him, and have been gathered into ſuch and ſuch a Church; for moſt put themſelves into one Church or other; they have been Covenanted Chriſtian, Members of a Church; but they have wanted that which makes a Chriſtian a Religious Chriſtian Man, *viz. The Anſwer of a good Conſcience.*

A true Chriſtian Man, he is bound to be an obedient Child unto God, that begat him of his own

own Will, by the Word of Truth; and ſuch an one may be in expectation of an Anſwer of Peace from God, through Jeſus Chriſt, in whom he hath believed, and by whom he is reconciled to God. If you take away this New Birth, and this New Nature, and an Anſwer of Peace, from God to the Soul: Then tell me what the Chriſtian Religion is, more than the Religion of *Heathens* and *Pagans*, that Worſhip Stocks and Stones? All the reſt is but Talk, and Men are never a whit the better for it: One Man may excel another in Talk and Diſcourſe: A Debauched Man many times hath been able to talk at a great Rate, and to ſpeak notable things; and ſome have been ready to ſay, It is pitty that a Man of ſuch Excellent Parts ſhould lead a wicked Life: But Alas! If ſuch a one

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can talk of the Power of God ſtill, and the Devil hath power over him; or if he ſpeak highly of the Wiſdom of God, yet he himſelf plays the Fool abominably; ſo that by ſuch a kind of Life, and ſuch a kind of Religion, People never attain to Satisfaction, after Forty, or Fifty, or Sixty Years, ſpent therein, they muſt after all, lay down their Heads in Sorrow, when they have been conſtant keepers to the Church, and Sayers of their Prayers, and Receivers of the Sacrament, and ſtedfaſtly believe the Articles of the Creed, and make Profeſſion of all the Parts of Chriſtian Religion; yet after all, they muſt lay down their Heads in Sorrow; Why, What is the matter? What did they want? They wanted Faith in the Power of God, that ſhould enable them to overcome their Sin, and live in Obe-

Obedience to God; and they wanted to their outward Profession, the *Answer of a good Conscience*, and *Justification through Christ the Mediator.*

They talked of Redemption through Jesus Christ, but were never Redeemed from their Sins; This is so evident and plain, that there is no speaking to the contrary: If you see a Drunkard, or a Swearer, or an Unclean Person, and if he shall Preach, and make an Excellent Sermon, of the Redemption that there is in Christ, and therein tell you, what great Benefits they receive by Christ, that are true Believers; and that Christ is a Redeemer, and Redeemeth them from the Curse of the Law, and from the Guilt of Sin, and Reconcileth them to God; so that he that was under the Curse of the Law, and an Heir of Wrath,

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is now a Child of God: Now if you come to examine this Man, and ask him, Whether he is Redeemed, and delivered from Sin, that now Sin hath not Dominion over him? He will tell you, No: What not Redeemed, when thou haſt been a Believer thus long? Art thou ſtill under the Bondage and Captivity of Sin? Then thou art under the Goverment of ſome other Maſter than Chriſt; ſome other Maſter hath Rule over thee, if thou art not Redeemed from thy Swearing, Lying, Drunkenneſs, and Uncleanneſs? If thou art led to theſe things, thou art under the Power and Government of ſome other Maſter than Chriſt: Now this hath ſtartled People, when they have been thinking, that they have been Baptized Perſons, and Profeſſing Chtiſtians, and they have flattered themſelves with

a groundleſs Confidence, Let me Dye when I will, this Night, before to Morrow, I ſhall be ſaved by Chriſt; I am an Heir of the Kingdom of God: Let me tell thee, thou Diſhonoureſt the Name of God by thy Preſumption.

When People come to examine Matters, and read over the Book of their Conſciences, and ſee what Servants they have been to the Devil; how the Devil hath led them up and down at his Will, thoſe that were Covenanted Chriſtians, Followers of Chriſt; when the Devil hath ſaid to them, Follow me; then, I will, ſayſt thou: When the Devil ſaith, Follow me to this and the other evil thing; I ſee I cannot reſiſt; I cannot withſtand the Temptation; I was overtaken, and ſurprized, and led away by ſuch an Allurement, and inſnared by it: I pray thee leave off

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Profeſſing, for thou diſgraceſt the Lord Jeſus Chriſt; he and his Diſciples did not ſo; He was tempted as thou art, and his Diſciples were tempted as thou art; ſo were Chriſtians of old time; and Chriſtians that live in the preſent time do meet with many Temptations, but they are not at the Devils Beck and Call, as thou art.

The Apoſtle *Paul* in one Paſſage of his Life, we find he came to be awakened and ſtartled: There was a Light from Heaven ſhone about him, he heard the Voice of Chriſt ſpeaking to him, *Acts* 9. 4. *Saul, Saul, why perſecuteſt thou me?* And he ſaid, *Who art thou Lord?* And the Lord ſaid, *I am JESUS whom thou perſecuteſt: It is hard for thee to kick againſt the Pricks*: And he Trembling and Aſtoniſhed, ſaid, *Lord what wilt thou have me to do.*

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He was brought to this pass after his Convincement, but before he was overcome and led Captive; and when he would do Good, Evil was present with him: *To will* (saith he) *is present, but how to perform I know not:* but he did not call this an happy State. He did not say then I am in a good Condition, when I am led Captive by the Devil at his Will: The good that I would do, I do not, and I am Carnal and Sold under Sin: He doth not say, This is a good Condition, I am satisfied with it; see what he calls that Condition, he gives it a righter Name then many People do now a Days, that say, This is the State of God's Children; that the best of all God's Children have not Power to live without Sin, and overcome all their Corruptions, that they sin in their best Duties, and can do nothing but

ut ſin, and that Sin mixeth it ſelf
all their Holy Duties and Per-
ormances: Many of their Mini-
ers tell them, that if they think
hey can perform any Duty with-
ut ſin, they deceive themſelves,
nd run the hazard of being Ac-
urſed; but they Learned not this
of Chriſt, but of ſome other Ma-
ſter. *Paul* gave this State another Name; I would you were as wiſe when you are in this State and Condition. O wretched Man that I am, who ſhall deliver me? I ſee a Wretchedneſs in this Condition; I ſee, if I be not delivered out of it, I muſt Periſh to all Eternity. This is not a State to live in, who can live at Eaſe in ſuch a Condition as this? Who can chuſe but Cry out who ſhall deliver me from this Body of Sin and Death? Alas! we hear no ſuch Cry now amongſt Prieſts, or People, and ſe-

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perate Congregations: I fear this Cry is almoſt loſt among us, unleſs it be ſome few that hear the Voice of God, and feel ſuch a ſtroak of the Divine Power, as *Paul* did, and anſwer to the Heavenly Voice. I confeſs that my ſelf have heard ſuch a Cry, and I have been ſenſible of my woful Captivity and Bondage, by reaſon of Sin. And though I had a mind to do good, I could not do it; it was my deſire that I might ſin no more, I would not ſin againſt the Lord, if I could help it; and when I would do Good, I found that Evil was preſent with me; but I was far from ſitting down there, and ſaying, This is the State and Condition of God's People; It is as well with me as it was with the Apoſtle *Paul*, therefore I will ſit down in this State: The People of God cannot find Satisfaction in ſuch

such a State as this; though I confess, that God's Peculiar People at first came to this State, for their Conviction, and the Opening of their Minds, and Enlightning their Understandings, to see the Evil of their Ways; but they do not come to this State, as to their Rest, and then Cokes themselves up, as being in the Condition of the Children of God; but they give their State a right Name, and cry out, *O wretched Man that I am!* What a miserable Condition am I fallen into! I did not see it before: Now mine Eyes are opened, now my Understanding is Illuminated, now I see that the Corruption of my Nature prevails against the Grace of God; and when I would joyn with the Grace of God, and the Motions of his Holy Spirit, the Enemy is present to lead me away; I am not now in a Happy

State, but I am come to be Convinced of my miserable and wretched State and Condition; if some way or other be not found for my Deliverance, I shall never see the Face of God with Comfort. Then comes that Cry, *Who shall Deliver me?* Thus the Apostle *Paul* (*Rom.* 7.) sets forth the State of his Convincement, and how miserable a Condition he was in: Then he goes further, and tells you how it was with him: *I thank God, through Jesus Christ our Lord.* O I have cause enough to thank God, I am not a Wretched Man now, I am not Carnal, sold under Sin; I am not led Captive by the Devil at his Will now. Why, what is the matter? saith the Apostle: *The Law of the Spirit of Life in Christ Jesus, hath set me free from the Law of Sin and Death.* Here

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is ſomething to Glory, and to Comfort the Soul in: The Law of the Spirit of Life triumphed in his Soul, and delivered him from the Law of Sin and Death, and redeemed him from the Power of Sin, and made him ſerve God with Freedom and Liberty. *I thank God, through Jeſus Chriſt our Lord:* I would have all come to this, to thank God; not only in Words, but Reality, in Deed and Truth. For one may teach a Parrot to talk over theſe words, but it is the Law of the Spirit of Life in Chriſt Jeſus, that will make you free from the Law of Sin and Death.

This is a hard Leſſon, therefore you muſt go Home into your own Conſciences, before you can make a right Judgment of things, and give a right Anſwer to your ſelves. The Law of the Spirit of

Life will set thee free from the Law of thy Passion, and of thy Pride and Covetousness, and Sensuality, and the Law of thy Carnal Inclinations. Art thou set free from these?

Now when People come to Examine themselves, they have no way to flee to, but one of these two; either to buckle close to a Daily Cross, or to trust to the Lord Jesus for their Deliverance; who hath Enlightned them, to see their wretched and woful State; and Illuminated their Understandings, that they might come to him, in order to their being delivered from the Dominion of Sin.

The biggest part of the World think this a thing impossible, and therefore do not hope to be set free from the Bondage of their Sins. Which of these Ways is it that

that thou takeſt? I am afraid many of you have taken the wrong Way: I judge no Body in particular, but I ſpeak this in Faithfulneſs and Love to your Souls.

If there be any Body here, that are ſenſible of their Sins, and in a Captivated State under Sin and Satan, and have deſpaired of ever being ſet at Liberty, and have ſaid, It is a vain thing to expect it; for ſome Learned Men have told them, That there is no Deliverance from Sin in this World, therefore it is in vain for me to ſtrive, in vain for me to engage my ſelf into a continual Care and Conflict, in a continual Warring and Watching againſt Sin; for this Deliverance can never be obtained in this Life: It is in vain to ſeek for a thing that can never be found, and to ſtrive for that

which can never be obtained. If there be any ſuch here preſent, I have this to ſay to them, That the Lord, in his Infinite Mercy, hath done Two great things for you, to help you out of this Deſpair, of obtaining a Full Deliverance from the Bondage of your Sins.

Firſt, God hath placed a Witneſs for himſelf in your Boſoms, in your Conſciences. Let me ask you, Have ye not got Victory over many Sins and Temptations, that you have been aſſaulted with, from your Childhood to this Day? I might challenge any Perſon in this Aſſembly, that when a Temptation hath been preſented before you, hath there not been ſomething within you, to tell you of the Danger of complying with it? Hath not thy Conſcience warned thee, and called upon thee, O take heed,

heed, do not this evil thing, do not Cheat thy Neighbour, do not commit this Sin; whether Drunkenneſs, or Uncleanneſs, or whatſoever Sin thou wert tempted to: Now, didſt thou joyn to that Voice in thine own Conſcience? And did it not help thee over the Temptation? And when thou eſcaped the Sin, waſt thou not glad of it, and rejoyced that thou got Victory over it? Satan laid a Snare, an opportunity before me, to commit ſuch a Sin; but I did not joyn with it, and now I am glad of it. It was not only the Devil's fault, for he came to his own, but there was an evil Inclination in my Heart to it: How came it to paſs thou didſt not do it? I knew it was a Sin againſt the Lord. How didſt thou know that? I knew in my Conſcience, that if I did it, I

ſin againſt Light, and againſt Conviction, and againſt Grace received; and that was the Reaſon I did not do it. Thus thou acknowledgeſt, that thine own Conſcience helped thee againſt the Temptation.

Now I appeal to all your Conſciences, that hear me this Day, whether God hath not done this Kindneſs for you; and there is none here but hath been ſometime helped out of Temptation? I do not believe that ill of any, that they comply with all the Temptations they meet with, but the Light of their Conſciences hath ſhewn them the evil of Sin, and they have been kept out of it, and they have been glad of it afterwards.

Now this is one great Kindneſs God hath done for every one of you, in order to help you out of this Deſpair of being delivered from your Sins.

Deſpair,

Despair, in the common Notion of it, is that which makes a Man doubt of his Eternal Salvation: *I shall go to Hell when I die; there is no Mercy for me.* This Despair hath so wrought upon People, that many have lost their Wits, and Common Sence, and at last made away themselves; many have been Distracted and Undone in this World, while they live in it, and at last have dispatched themselves out of it. And there is another Despair; a Despair of getting Victory over their Corruptions, and obtaining a Freedom from Sin: This latter Despair, this Nation is generally fallen into; though the Effects of the other Despair is Lamentable to behold, the Effects of this will be as bad one Day, if not prevented by rectifying that Mistake that Men lie under. When I Despair of the Power of God to help me,

me, and of the Grace of God, and of the good Will of God for my Deliverance; if thou wilt not joyn with the Grace of God, and the Power of God that is ready to help thee, and give thee Deliverance from thy Sins; the consequence of it will be Dreadful at the last. Therefore believe in that Grace of God, which hath helped thee against some Temptations, and given thee Victory over some Sins, that it will, if thou faithfully joyn with it, give thee Victory over all.

Secondly, Consider God hath done another kindness for thee, He hath sent his *Light and Truth* into thy Heart, to engage thee in a War against Sin: There are a great many Faithful Soldiers of Christ, that have fought this Battle before you, and have gotten the *Victory*, and they will tell you, They never went out to War in their own.

own Names, but in the Name of the *Lord* JEHOVAH: When they relyed upon him, and in Meekneſs and Fear waited upon him, He gave them Power to overcome; and they were made Conquerors, and *more than Conquerors*; for they have overcome thoſe Enemies, that ſometimes overcame them; and Chriſt hath fixed and ſettled them in this Conqueſt, never to be overcome more. Here is both an Outward and an Inward Evidence: The Outward Evidence will do you no good, till you come to lay hold of the Inward Evidence in your own Hearts; then the Outward Evidence, that God ſends, will be ſerviceable to you. Therefore my Friends, I tell you (as I ſaid before) Nothing will ſatisfie the Soul, but the Vertue and Life that flows into it, from the Fountain

tain of Life. Here is the way to it, If you ſhould hear of a Treaſury, and Store of Bread laid up for all that are willing to come to it; if you know not the way to come to it, and were ready to periſh with Hunger, What a Cry would there be among you? If a Man ſhould come and tell you where there is ſuch a *Treaſury of Bread*, when you are ready to periſh with Hunger, and tell you the way to it is Intricate and Narrow, but that he himſelf hath been there, and that he can tell you the ready way to it, and that he himſelf had Relief and Supply, and great Plenty beſtowed upon him, and that he would bring you thither; O how Welcome would ſuch a one be to you! O that you were as wiſe in ſpiritual Things! And as much concerned for you Souls, as you are for your

your Bodies! and would take the Advice of God's Miniſters! They would turn you to the Light within, the Grace of God in your own Hearts, which you are partakers of. Follow the Duties of your own Conſciences, ſpeaking to you in the Name of God, and you will come quickly where there is Bread enough. By that Light within you will ſee your State is not ſo good as you imagined it was. This *Oracle* within, is that you muſt live withal, and dwell withal; you muſt go home with it, and lye down with it, and you muſt riſe with it, and follow the Dictates of it; if you do ſo, before the Week be out, you will have Expepience to tell me, if I ſhould come and ask you, I have gotten more Victory over my Sins, by following the Dictates of the Light and the Grace of God within my own Boſome, then

then by all my Reading, Hearing, and Praying, and performing other Duties: Make a Tryal of this, and you will find the Presence of God with you, and that he is a God at hand, and not afar off; and if you buckle on your spiritual Armour, the Captain of your Salvation will not be far off, but be present before you. Therefore keep your Eye unto Jesus, the Author and Finisher of your Faith, and you will be *able to do all things through Christ that strengthens you*; and you will be able to Conquer those Sins and Temptations that have conquered you. And the Law of the Spirit of Life in Christ Jesus, will break down the body of Sin and Death, and bring you into the Glorious Liberty, which God hath prepared for his Children.

Mr.

Mr. *Stephen Crisp* his

PRAYER.

MOst Glorious God of Life and Power, and of Everlasting Kindness; a God of long Suffering and Patience, else we had not been here at this Day.

O! Lord, we are Monuments of thy Mercy; Thou hast spared us long, and called us in a Day when we turned our Ear from Thee: Thou hast stretched forth Thy Hand all the Day long, and Thou hast gathered a Rem-

Remnant, *and hast brought a little* Remnant *of the lost Sheep of the House of* Israel, *that they might partake of the Pastures of Life.*

And powerful Father of Life, all our Souls have been greatly Refreshed and Comforted, since we came to understand and comprehend with the rest of thy Saints, the Height, and Length, and Breadth, and Depth of thy Love, which in the Son of thy Love, thou hast Revealed to us.

And, Blessed Father, our Souls Breathe and Cry to thee, on the behalf of Strangers, which are Aliens from the Common Wealth

Wealth of Israel, *that are yet Breathing and Enquiring after thee, O Lord, and asking the way to Zion: O Lord hear their Cry, and let their sighing and complaining enter into thine Ears, that all they, in whom thou hast begun to kindle up Holy Desires after thee, may have them grow into a Flame, and burn up all their Enmity to thee, that so they may be purified by thy Judgment, and receive of thy Heavenly Grace: This is the way which thou hast used with thy Children; thou hast commanded them to Worship thee in thy Dwelling place.*

Thou haſt taken them into thy Houſe, and fed them with the fineſt Wheat, refreſhed them with thy loving Kindneſs, and filled them with thy Holy Spirit.

Deareſt God of Love, this is the Purpoſe and Deſign of our Meeting together, That we may enjoy thy Preſence, and feel the Operation of thy Word, and have Communion with Thee, and thy Son Jeſus Chriſt, through thy Holy Spirit: The way into Reſt and Life is with thee; Thou can'ſt open, and none can ſhut.

Lord

Lord open the Hearts of thy People, to receive of thy Goodneſs, to receive of thy Bleſſing, that ſo every one may be ſenſible that thou art at leaſt knocking at the Door of their Hearts, that thou might have an Entrance; and bow the Hearts and Wills of all to receive what thou giveſt, and haſt to offer, to receive the Word of Life, by which thou art Quickning them; and kindle Holy Deſires after thy Self, that every one may receive it; that ſo, Bleſſed God of Life, thy Glorious Work of Redemption may be carried on, and we may all feel it carried on upon our Souls. Hear

Hear thy poor People, that are crying to thee, the God of Gods, in Zion; that are sensible of their Weakness and Feebleness, and how unable they are to overcome the Enemies of their Souls: Arise in thy Power, O Lord, and these Enemies shall be scattered. Let the Souls of thy People be raised from the Dust, and delivered from their Sin, that they may Rejoyce, and Praise thy Name for their Deliverance.

Righteous God of Life, our Eyes are unto thee to set forth thy Glory, for thou hast made bare thine Arm for the Salvation

on of the Poor and Needy Souls, and thou haſt been ſtretching forth the Cords of thy Love, to gather them that were ſcattered, and haſt been bringing home to thee, thoſe that were hurried away in a Dark and Cloudy Day.

Thou haſt made us ſenſible of thy Operations, and haſt conſtrained thy Servants to Labour in the Word and Doctrine, for the Gathering of ſuch home, that ſo they and we may enter into thy Holy Covenant, and may ſound forth thy Praiſe to Ages and Generations to come; that ſo, Holy God of Life and

Love,

Love, thou that haſt ſaved us with a marvellous Salvation, may'ſt receive for all thy Mercies and Bleſſings to thy Children, Praiſe, Glory, Honour, and Thankſgiving, for thou alone art worthy, who art God over all, Bleſſed for evermore. **Amen.**

FINIS.